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THE RISE and FALL OR DEGENERACY OF THE Roman Church,

WITH

A Lamentation for all Degenerate and Unregenerate Christians. And a Call to all that are Honest-hearted, and would be Christians indeed, to come out of her, that they may be saved, and not partake of the Wrath which is coming upon her from the Lord, for all her evil deeds.

Matth. 13. 15. *For this peoples heart is waxed gross, and their Ears are dull of hearing, and their Eyes have they closed; lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their heart, and should be converted, and I should heal them.*

Rom. 11. 22. *Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.*

LONDON,

Printed for *Benjamin Billingsley*, at the Printing-Press within the South-west *Piazza* of the *Royal Exchange* in *Cornhill*, 1680.

The Rise and Fall, or Degeneracy of the Roman Church.

IN the last Chapter of the *Acts* of the Apostles, I find that St. *Paul*, after many years Teaching, and Preaching, both to *Jews* and *Gentiles* in other Countries, came at last to *Rome*, in the beginning of *Nero*'s Government, about the Fifty sixth year of Christs Nativity, and there he dwelt Two whole years in his own hired house, and received all that came to him, both *Jews* and *Gentiles*; Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence; no Man forbidding him. And some believed, and others did not, *ver.* 24. And *in his Epistle to the* Romans, *chap.* 15. *ver.* 15, 16. He tells them that *God had made him the Minister of Jesus Christ to the* Gentiles. And in his *Epistle to the Galatians*, he declares that the Gospel of the Uncircumcision was committed to him, as the Gospel of the Circumcision was unto *Peter*, *chap.* 2. And St. *Paul* we find doing his Office amongst them: But we find not any thing in the Scripture of St. *Peters* being amongst the *Romans*, or writing to them; But St. *Paul was the Founder of a Christian Church at* Rome. And I could heartily wish that they had never forsaken the true Christian Religion, nor the wise Counsel of their Founder, that they might have been happy, and saved from that wrath which is not only Temporal but Eternal.

But, alas! they have long since degenerated and forsaken the way of Life, and the Rules of Christianity, prescribed by our Lord Jesus Christ and his Apostles; and have followed the devices of their own Hearts, and their vain Imaginations, and the Delusions of *Satan*; ever since that Pride and Covetousness of Worldly Honour and Riches, and fleshly Lusts, got into that Seat which they call St. *Peters*. But I think he never sate in it, and do believe that he abhors the proud Behaviour, Life and Doctrine (for the

most part) and the principles, practices and Government of those that have called themselves his successors in that Seat, for about a Thousand years last past. For ever since the death of *Gregory the First called the Great*, which was about 1074. years since; there is not found one Pope of that Church upon any good record that I have yet met with, that hath deserved to be called his successor. But an abundance of very bad ones, even to the subversion of the Christian Religion amongst them.

It was their Ambition of Dominion over their Brethren, and over those they were not worthy to serve, made them seek the Supremacy, and to derive their succession from St. *Peter*. But this they cannot make out, to any Wise Man who knows their shifts. And I am perswaded that St. *Peter* will never own them for his Successors, nor St. *Paul* neither. For they were Christians indeed, humble and meek, and had no such proud Spirit, nor that high Title of *Supream and Universal Bishop*, or of *Gods Vicar General on Earth*; as the Popes of *Rome* have had, ever since a Traitour and Murderer of his Master the Emperour gave it them. But suppose that St. *Peter* had been the Planter of a Church of Christians at *Rome*; yet I never read that he was called the *Bishop or Pope of Rome*. And 'tis well known that the Christians in those days were in a suffering condition, under the *Roman* Emperours, till the Reign of *Constantine the Great*, which was about 310 years after Christs Nativity, in all which time the Church at *Rome* had not that superiority over other Churches, nor the Bishops or Popes there, the supremacy over other Bishops or Popes, (*which signifies Fathers, from Papa a Father, and was a common word for all Fathers of the Church or Bishops*) and Bishop signifies an Overseer, or a Watchman, who hath the care of the Church. But since *Boniface* the Third got the Title of Supream and Universal Bishop from *Phocas the Rebel* and *Traitour* aforesaid (which was about the year 606 after Christs Nativity) the name of *Papa or Pope*, seems to have been peculiarly ascribed to the *Prelates of Rome*. After which either they themselves or their flatterers attributed and appropriated also to them the power of the Keys of the Kingdom of Heaven, given by our Lord to St. *Peter*. But alas, it had been far better for them, and for Christendom, if they had been more humble, and better Christians, than to aspire ambitiously after high Titles, and Worldly Honour and Grandeur. For, *God resisteth the proud, but giveth grace to the humble.*

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All the Holy Apostles were endowed with great power, when they were filled with the Holy Ghost, they had then the Keys of the Kingdom of Heaven; the power of binding and loosing; they could then forgive sins and not before, *Joh.* 20. 22, 23. Consider it well ye *Romanists*. For *no Man can forgive sins but by the Spirit of God, which guides Men to do what is right and just*. But is not given to the ungodly, or such sinners as too many of the Popes of *Rome* have been. If the Popes of *Rome* had been indeed the successors of St. *Peters Chair*, or Bishoprick, what would it avail them or the Church, if they had not his Spirit, or Power, or Virtues? The succeeding in his Seat doth not at all fit them for that Office: Neither doth the Lord give the Keys of the Kingdom of Heaven to any Man to whom he doth not also give the Holy Spirit with Power; so that that Man becomes a Christian indeed, and manifests it by Holiness of Life, and soundness of Doctrine. Which too many of the Popes of *Rome* have not done, even by the Confession and Writings of their own Historians and Cardinals (some of which shall be hereafter mentioned;) but on the contrary, very many of them have been notoriously and abominably wicked, which gives me cause to believe them to be *the Antichrist rather*, mentioned by St. *Paul* to the *Thessalonians*, 2 *Thes.* 2. and his successors, *for that they oppose and exalt themselves above all that is called God* (that is) on Earth; as may be understood by comparing it with *Daniel*'s Prophecy, *Dan.* 11. 36. where it saith, the King shall exalt himself above every God, *&c. So that he as God sitteth in the Temple of God.* Consider this ye Romanists, and compare it with 1 *Timothy* 4. 1, 2, 3. and *Revelation* 13. 11, *&c.* where you will find *a Beast coming up out of the Earth, having two Horns like a Lamb, speaking like a Dragon, and exercising all the power of the first Beast*; which the Angel declares to be the *Roman* Heathen Empire, *Revel.* 17. *and the City of* Rome *to be the Great Whore*, which did then Reign over the Kings of the Earth, *ver.* 18.

And what can the second Beast be with two Horns, which causeth the Earth and them that dwell therein to worship the first Beast, whose deadly wound was healed, (by the coming up of this second Beast, and its false Miracles;) but the same Empire divided into two parts, which are its two Horns; one in the East, under that false Prophet Mahomet; *the other in the West, under the Anti-Christian Popes of* Rome; both which, with their lying Wonders have deceived

deceived the World, and made the Image or Resemblance of the first Beast to live, and to speak with Authority, and to cause that as many as would not Worship or Obey it, should be killed. *And he causeth all to receive his Character or Mark in the right hand*, (that is by doing his Will) *or in the Forehead*, that is, by publick Worship, or other manifest Mark. And none can safely live amongst them, *or buy or sell* any place of Honor or Profit, but those that have the said *Character or Mark*, or the name of Romanist or Mahometan, or a private Cognizance, or Commission, or somewhat which makes them pass for one of their number. And St. *Irenaus* one of the Primitive Fathers, understood it to be Λατεινος, *that is a Roman*, the Greek Letters of which word make up just 666.

Now it is certain, that the likeness of the Roman Empire, *which is the Image of the Beast*, lives by the present *Roman*, and the *Mahometan*, or *Ottoman* power. Wherefore it highly concerns all *Roman Catholicks* that desire Salvation, to examine their Religion, whether it be according to the Doctrine of Jesus Christ and his Apostles or not, and accordingly to adhere to it, or cast it off, and reform according to the said Doctrin, (which is plain enough to be understood by those that are willing to obey it, notwithstanding the false accusation, and prohibition of both the false Prophets and all their Agents) *that they may not partake at last of that Lake of Fire into which the Beast and false Prophets, and those that received the Mark of the Beast, or Worshipped his Image shall be cast*, Revel. 19. 20.

It is also very remarkable that *Mahomet the false Prophet of the East*, came up at *Mecca* in *Arabia*, with his *Alcoran* or Precepts of Religion, about the same time that *Boniface the Third* came up at *Rome* in the West, with his High Title of *Universal Bishop*, and Pope of *Rome*. Which *Gregory called the Great*, his Predecessor, esteemed unfit for any Man to take (as belonging to Christ alone) and that he who should take it would be *the fore-runner of Antichrist*. This and more may be read in his Epistle to *John the Patriarch of Constantinople*; who in his time ambitiously sought that Title, or to have the Supremacy over all other Bishops. After this *Gregory* succeeded *Sabinianus*, who envying him the Honour and Applause given him by the *Romans* for his Liberality to the poor, *&c.* He said he had mispent and lavisht away the Revenue and Treasure of the Church; and would have had his Books

or

or Writings burnt, had not his Deacon hindred it by taking Oath that whiles he was writing once (or more) he saw a Dove or Pigeon, or the likeness of one at his Ear. But *Sabinianus was afterwards for his malice or envy, knockt on the head by the said* Gregories *Ghost* (saith my Author Mr. *Mathias Prideaux* in his Introduction to History) whereof he died.

Then follows *Boniface* the Third, who enjoy'd not his High and Mighty Title one year: Which shews, as I think, that God was not well pleased with his Government of the Church, nor with his proud Title. Nevertheless his successors retain'd it, and added to it that of *Gods Vicar General on Earth*, and that was not yet thought high enough: But Wordly Riches and Honors increasing by the Gifts of Emperours, Kings and Princes to the Church, Popes grew proud, and at last exalted themselves above all that is called God on Earth, or that is Worshipt, and by their flatterers are called *Gods and Vice-Gods*. Yea, *their Lord God the Pope*. So that what St. *Paul* foretold the *Thessalonians*, 2 *Thes.* 2. should be seriously considered by the *Romanists*, viz. *That there would be a defection or falling away from the Truth to believe a Lie; and that the Man of Sin which shall be revealed, is he that sits in the Temple of God as a God, and so esteems and behaves himself; yea, and exalts himself above all others that are called Gods.* Now I know none but the *Roman* Popes that do this, and therefore they are *that Anti-Christ*. Let them look to it, if they had been Christs Servants, they would have had his Spirit, and Lived and Governed his Church like Christians indeed. But whoever shall read their Lives (as I have done) will find them, almost all, since *Gregory* the Great aforesaid, insnared and overcome by the Devils Baits, the Glory of the World, and the Lusts of the Flesh. And some of them have been so bad, that I am ashamed to write their naughtiness. *They that will may read a brief abstract of them in the Protestant Almanack, or in the Introduction to History aforesaid.* Some of their own writers have discovered their shame, else we should not have known it. *Cardinal Baronius*, though he writes very favourably of them, yet saith, that *Stephen the Seventh defiled St.* Peters *Seat with all manner of unheard of Sacriledges*; and *Platina* a Romanist, *confesseth that in those days Men came to preferment there at* Rome *by Simony and Bribes, and not by Virtue.*

Some of them have Condemned and Damned what their Predecessors had done, *viz. Formosus*, *Sergius*, *Boniface*, *Stephen the Seventh*,

Seventh, Romanus, and *John the Tenth or Twelfth*, as some count him. And when *Luther* had written to *Pope Leo the Tenth*, to reform the abuses that were got into the Church, he consulted with his Cardinals about it, who told him, *it would not be for the honour of their Church to begin to amend what was amiss, lest it should appear thereby that they had erred, and so their Infallibility would be lost*. To maintain which they have set up Inquisitions, and burnt for Hereticks those that have presumed to Preach against, and to reprove their Errors, and have Massacred and Murdered many Thousand Protestants in *France*, *Italy*, *Germany*, *the Netherlands*, *Ireland*, *England*, and elsewhere; and 'tis said that *Pope Gregory the Thirteenth* was the great Instigator of the Massacre of 30000 Protestants in *France*, for which he sung *Te Deum laudamus*. 'Tis also said that *Pope Sixtus the Fifth employed* James Clement *to kill King* Henry *the Third of* France; and that he highly extolled that fact, when it was done. When this Pope was dead, some one asked *Cardinal Bellarmine*, (who was one of his favourites) where he thought he was gone? who answered, *As far as I can conceive or understand, in plain terms our Lord the Pope is gone to Hell*.

I have also read that *Pope Pius the Fifth* did often say, that when he was a Bishop he had good hopes of Salvation, and when he was a Cardinal he began to doubt of it; but when he was a Pope he had no hopes of it at all. *Pope John the Twelfth* and *Twenty third*, and *Paul the Third* were like Devils Incarnate, and many more of them have been so notoriously vile and wicked, that chast Ears would be ashamed to hear what they have done; wherefore I shall forbear to write of their particular Crimes, abominable *Lusts*, *Simony*, *Sodomy*, *Murders*, *Blasphemies*, *Necromany*, &c. And shall only say, that the Anti-Christian Spirit hath so clearly and visibly appeared amongst them, that a Man must be void of understanding that doth not know the Pope to be that Man of Sin spoken of by St. *Paul*.

If we consider also what he writ to *Timothy*, chap. 4. *That in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrine of Devils, speaking lyes through Hypocrisie, having their Conscience cauterized; forbidding to Marry*, (as they do the Clergy, yet tolerate Whoredome abundantly; yea, as some affirm, 45000 Whores were tolerated in *Rome* by *Pope Paul* the Third.) And yet they have made it a Sin to eat flesh on some

days

dayes of the Week, (just as St. *Paul* foretold;) and have indeed too much and too long given heed to seducing Spirits, and Doctrines of Devils; as I shall presently make evident.

Bernardin de Bustis, a famous Roman *Divine, in his Treatise named* Marial, *saith, That* Thomas Becket *Archbishop of* Canterbury, *in the Reign of King* Henry the Second, *being very devout in the Worship of the Blessed Virgin* Mary; *the most Glorious Virgin appeared to him, and said,* Thomas, *my most dear Son, thy Salutation is very agreeable to me, but I will that thou salute me yet more in remembrance of the Seven Joyes which I at present enjoy in Heaven: And if thou dost say every day this Oration devoutly, I premise thee to be present at the day of thy Death. And those who with this Oration shall recommend themselves to me, I will make them all to save themselves for my Love, saying it as follows.*

1. Rejoyce you, O Spouse of the Holy Ghost, for the great content which you receive now in Paradise, because that by your Purity and Virginity you are exalted above the Angelical Quires, and after thou shalt say, *Ave Maria*, &c.

2. Rejoyce you, O Virgin Mother of God, for the pleasure which you have in Paradise, because that as the Sun illuminates all the World on Earth, so you with your splendour embellish, and make all Paradise to shine. *Ave Maria*, &c.

3. Rejoyce, O Daughter of God, for the good which you possess at present in Paradise, because that all the Quires of Angels, and Arch-angels, Thrones and Dominions, and all the Blessed Spirits, Honor, Reverence, and acknowledge you for Mother of their Creatour, and render themselves most obedient at the least sign which you make them. *Ave Maria.*

4. Rejoyce you, O servant of the most Holy Trinity, for that so great joy which you find, and possess in Paradise; because that all the Graces which you ask of your Son, are forthwith granted you; yea (even as saith St. *Bernard*) there is no Grace granted to those on Earth which doth not first pass through your most Holy hands. *Ave Maria.*

5. Rejoyce you, most Illustrious Princess, because you only have merited to sit at the right hand of your most Holy Son, who sitteth at the right hand of the Eternal Father. *Ave Maria.*

6. Rejoyce you, O hope of sinners, refuge of the afflicted, for this most great joy which you possess in Paradise, because that all

those who praise and reverence you, the Eternal Father will recompence them with his most Holy Grace in this World, and with his most Holy Glory in the next. *Ave Maria.*

7. Rejoyce you Mother, Daughter, and Spouse of God, because that all the Graces, Joys, and Favours which you enjoy in Paradise, shall never diminish, but shall rather be augmented for ever and ever. *Ave Maria.*

This is translated *verbatim* from the *French* Copy, out of a little Book of Devotion to the Virgin *Mary*, and to St. *Anne*. There is also a strange story of *Joscion* a *Monk* of the Order of St. *Bennet*, who being accustomed to read Five *Psalms* every day to the honour of the Blessed Virgin, each beginning with one Letter of her name *Maria*; when he was dead, his Body was miraculously honoured with five fair Roses, two coming out of his Eyes, two out of his Ears, and one out of his mouth; which last had *Maria* engraven on it: which is a very strange story to encourage people to the Worship and Adoration of the Virgin *Mary*. And to encourage their Devotion to St. *Anne*, Pope *Alexander* the sixth granted thirty thousand years of pardon to all those which shall say devoutly three times a short Prayer to the Virgin, and St. *Anne*, before the Image of St. *Anne*, Mother of the glorious Virgin *Mary*, and of her little Child Jesus; as followeth. *Ave Gratia plena, Dominus tecum, tua Gratia sit mecum: Benedicta tu in Mulieribus: & Benedicta sit Sancta Anna Mater tua, ex qua sine macula & peccato processisti Virgo Maria: ex te autem natus est Jesus Christus filius Dei vivi.* Amen. *Sancta Maria & Anna, orate pro nobis. Jesu Christe parce nobis omnibus.*

Now what wise man can imagine, that the blessed Virgin should come from Heaven to Instruct *Thomas Becket*, or any other, how to praise her, and pray to her? The Saints in Heaven sure affect not such vain salutations, neither would they be worshipt or prayed to, any more than *the Angel in the Revelation to St.* John, *chap.* 19. 10. & 22. 8. who said to him, *See thou do it not, for I am thy fellow-servant: Worship God.* The Blessed Virgin knows her Exaltation is by the Grace and Mercy of God through Jesus Christ's Righteousness, Satisfaction, and Mediation: which had she appeared, she would have mentioned as well as her *own Purity and Virginity*. And the Scripture saith, *It is the Glory of God and of the Lamb which illuminates Paradise and the City of God.* Neither

ther is it likely that ſhe ſhould ſay, that all the Bleſſed Spirits acknowledge her for Mother of their Creator, ſeeing ſhe was properly Mother of Her Sons Humanity only. Neither do I believe, *that there is no Grace granted to any on Earth which doth not firſt paſs through her hands*; Becauſe God gives his Spirit and his Grace immediately to whom he pleaſeth. *And the* 6th. *Rejoycing aforeſaid, ſhews it moſt plainly to be the old Deceiver, in the likeneſs of a Woman, to gain Worſhip and Adoration from the ſaid Archbiſhop, and from Thouſands of others by his means.*

For we know it is the Love and Mercy of God, and our Lord Jeſus Chriſt, which is the hope of Sinners, and the Refuge of the afflicted; and the Grace and Glory of God are not given in recompence for having praiſed and reverenced or Worſhipt the bleſſed Virgin *Mary* (for then the unregenerate might be ſaved) but they are given to thoſe only who are Regenerate; and who love and obey God and his Son Jeſus Chriſt. Therefore ſure it was not the bleſſed Virgin that did appear to the ſaid *Becket*, but a proud Lying Spirit, who ſought Religious Worſhip, which he hath often had from too many deluded Papiſts, to whom he hath appear'd in the likeneſs of a fine Woman, ſaying he was the Virgin *Mary*; and ſometimes a little Boy with him for her ſon, who was often very officious in exciting their Devotion to his Mother; and ſhe hath manifeſted ſo much Joy in their Praiſes, and worſhipping of her, that ſhe hath hugg'd them and made very much of them, and given ſome of them ſuck; and was ſo much in love with her St. *Harman* and one or two more (whoſe Names I do not remember) as to marry them; and *thus they have worſhipt the Devil inſtead of the Virgin.*

Conſider this, ye deluded miſerable Papiſts, and let not the Devil, that ſubtil old Serpent deceive you any longer: Remember how he beguiled our Mother *Eve*; and the poor Nun *Magdalen de la Croix* of *Corduba* a famous City in *Spain*, about the year 1545. how he made uſe of her about thirty years, and by a great deal of feign'd Devotion, brought her to great honour and reputation of holineſs, that ſhe was made Abbeſs, and eſteemed as a Prophetess by the Devils telling her of things done over all the world, *&c.* ſo that her fame ſpread far and near, *the Pope, the Emperour, and Grandees of Spain* did write to her, and askt her advice in matters of great Concernment, and deſired her prayers. Many wonders were done by

this great Deceiver, to delude them and to advance her fame, that silly souls might be insnared and ruined.

O ye blind Guides, how long will ye permit the Devils thus to deceive you? *Have not you been forewarned by Christ and his Apostles, of Satans Malice, how he would transform himself to an Angel of light, and with lying wonders would seek to deceive the very elect?* Do you not know that *God hath forbidden the making of any Image, or the likeness of any thing to worship it, or bow down to it?* yet you have done it, and have taught your People to worship Images, and to bow down before them, especially before the Image of the Virgin *Mary*, and her Mother St. *Ann*, and before the Image of Christ Crucified, *and to worship the Cross with the worship due to God*: And to pray to it, and have such a Hymn in the praise of that accursed thing, *Lignum Crucis*, as if it were your *only hope, and could pardon your sins*, &c. And yet it was the curse and punishment due to *Adam* and *Eve* our first parents, for eating the forbidden Fruit of the Tree. And therefore God pronounced them accurſed that did hang on a Tree. And 'tis most certain that those that worship the accursed thing, will never be able to avoid or escape the Judgment of God for so doing. I am sure it is a vile sin, and an abominable thing. And yet the Church of *Rome* allows it. And some of their Doctors endeavour to defend and maintain it, because it toucht the Body of our Lord; *Viz. Gamachæus a Sorbon Doctor*, on *Thomas Aquinas his summes:* to name no other. Might they not as well worship *Judas or Sathan?* or any thing else which toucht our Saviours Body, by the same reason?

Sathan was very desirous to have our Saviour to fall down and worship him. But our Lord confuted and confounded his Pride, with this Command of God: *Thou shalt worship the Lord thy God, and him only shalt thou serve.* But those Proud and Ignorant Doctors will not be so easily overcome, nor satisfied with Gods prohibition, *of making any Image to worship it:* Wherefore I believe God hath given them up to believe Lies, as St. *Paul* foretold, 2 *Thes.* 2. because they did not receive the truth of the Gospel as they ought, *that they might be saved.*

The subtil Enemy finding them addicted to the Worship of Creatures, Saints and Angels, did at length perswade them to worship their Images too, by telling some of the greatest Idolaters amongst them where they should find such Images; and where they should build

build Churches or Chappels for their Idolatrous and superstitious Devotion. *Abundance of these delusions are gathered out of their own Writers by Dr.* Brevint, *in his Book entituled* Saul and Samuel at Endor. *Which is very well worth reading, by all that desire to know the strange and Diabolical ways of Salvation* (or damnation rather) *which are to be found in the present Unchristian Church of Rome.* They should well consider what St. *Paul* wrote to the *Romans*, chap. 1. where he saith, *Because that when they knew God, they did not glorifie him as they ought; they became vain in their understanding*, or reasoning, *and their foolish mind or heart was darkned; so that when they thought themselves wise, they were made fools, for they have changed the glory of the incorruptible God into the Image of corruptible man*, &c. *Wherefore also God delivered them up to the Lusts of their hearts, that they should worship Images, and serve them.* And Chap. 11. 21, 22. St. *Paul* tells them, *that if they did not abide stedfast in the Faith, they should be cut off.* And now the time is come that *they will not suffer sound Doctrine, but turn away their Ears from the Truth, and hearken to Fables and Lyes*, 2 Tim. 4. 3. Therefore they cannot endure the Holy Scriptures should be read to the People, lest their Errors and Delusions should be discovered; but the Church of Christ is willing to have its Doctrine tryed by that true Light, according to the Counsel of Christ and his Apostles, who bid us *search the Scriptures, and to try the Spirits by them, whether they are of God or no.* And *if any Man or Angel should preach to us any other Gospel than what they delivered to us, let them be accursed*, Gal. 1. 8, 9. I ask the Romanists then what Command or Example they find in holy Scripture to make Prayers to the Saints deceased; or to give Religious Worship to Images, or to the Cross?

They will find nothing in the Gospel to plead for those evil practises of theirs, but on the contrary, it tells us, *there is but one Mediator betwixt God and Man the Man Christ Jesus, who gave himself a sacrifice for us to God the Father*: And, *If any man sin*, saith St. *John, we have an Advocate with the Father even Jesus Christ the righteous, who is the propitiation for our sins*, &c. And *by his once offering of himself he hath perfected for ever them that are sanctified.* So *there remains no more Offering or Sacrifice for sin*, Heb. 10. It also *commands and adviseth us, that all our Requests should be made known to God by our Lord Jesus Christ*; through whom the Saints themselves and all true Christians have hopes of acceptance. And St. *Paul*,

(Heb.

(Heb. 7. 25.) assures us, *that he is both willing and able to save to the uttermost and continually all that come to God by him.* And *Christ himself invites us all to come to him, and whosoever comes to him, he will by no means cast off.* Which of the Saints then can help us like Christ, or knows our wants so well, or is so willing to do it as he that dyed for us?

Neither do we know that the Saints departed this life are sensible of our wants, or hear the Prayers of their Votaries or Pray for them. For *Job* saith the contrary, in the end of the 14th Chapter: *His sons come to honour and he knoweth it not, and they are brought low, but he perceiveth it not of them.* And the Prophet *Isaiah* Praying for the *Israelites*, saith to God: *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledg us not: thou O Lord art our Father, our Redeemer*, &c. Isa. 63. 16.

And as the Angel would not have St. *John* to worship him, but charg'd him not to do it; so there is no doubt, but the blessed Virgin and all the Saints in Heaven, who are saved by the blood of the Son of God, would say the same to their worshippers, if they were permitted to come and speak to them. But the Apostate Angels in their pride would be worshipped, and would perswade as many as they can to worship the Creatures, Crosses and Images, or any thing that may draw them away from the due worship of God. *In vain*, saith God, *do they worship me, teaching Doctrines which are the Commandments of Men.* See *Matth.* 15. 9. Yet hath the Church of *Rome* most ungratefully and shamefully fain away from the Rules of Christianity to *Marianism*, and *Image-worship*, and have framed a Religion of their own and the Devils invention; and have converted the honour and praises due to God and Jesus Christ, to the Creatures; especially to the Virgin *Mary*, by whose Prayers and Merits they desire Salvation, peace, and deliverance from all dangers, and Eternal Life; and absolve others from sin likewise by her Prayers and Merits. *They call her Fountain of Mercy, Grace and Salvation, of consolation and pardon, of Life and freedom*, and *Salus omnium in te sperantium*, as they word it in one of their Prayers; that is, The Safety or Salvation of all that hope in her: And abundance of other unfit expressions they have in their Prayers and Hymns to her, in one of which they say, *Jube Natum, jure Matris impera*; that is, Command thy Son by the right of a Mother; *Gaude Maria Virgo, cunctas hæreses sola interemisti in universo Mundo. Per Virginem Matrem concedat nobis Dominus*

minus Salutem & Pacem. Prasta quæsumus ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia Vitæ. Sub tuum præsidium confugimus, &c. *A periculis cunctis libera nos Virgo.* And all the Psalms are converted to the honour and praise of the Virgin *Mary*. And many have vowed and devoted themselves to her and her Worship and Service, more than to God or their Saviour; and Sathan hath cunningly perswaded them to believe, that he feared more her Rosary than any other weapon.

The Church of *Rome* hath yet further manifested her fall from the Truth of the Gospel, by *Selling the Pardon of sins for Money*. Yea even the Papacy it self, and other Offices in that Church have been very often bought for Money, or worse wayes, if History may be believed; which saith, That Pope *Paul* the 3*d*. *before he was a Cardinal, got that Office by prostituting his sister to* Pope Alexander 6th. *that liberal* Pope *before mentioned, who so freely gave thirty thousand Years pardon for saying that short Prayer aforesaid, before the Image of* St. Anne, *Anno* 1494. And so contrary is the Practice of that Church to the Counsel of St. *Paul*, 1 *Cor*. 14. as if they were quite of another Spirit; for that all their Offices, Prayers, Hymns and Sacraments, are in Latin, which few of the People understand; Yea and many, or most of them are superstitions and sinfull too.

They have Sacrilegiously deprived the People of the Cup of the Lord; so that 'tis no marvel if the destroying Angel hath been so busie amongst them, who have not been partakers of the *blood of the New Testament*: which practice of theirs is contrary to the Command of Christ, who said, *Drink ye all of it*; and contrary to the practice of the primitive Christians for many hundred years, and all along till within three hundred years or thereabout.

And as for their Doctrine of *Transubstantiation* it is also New, and came up since their fall from the Truth, and not defined till the Council of *Lateran*, *Anno* 1215. And I would ask them, into what Body and Blood of the Lord have the *Roman* Priests power to transubstantiate the Bread and Wine, whether into his Natural and passive Body as it was on Earth; or as it is now in Heaven, Spiritual and Impassive? And whether our Lord gave power or Command to any of his Disciples, to transubstantiate or change Bread and Wine into his real Body and Blood, by saying the Words of Consecration, *Hoc est Corpus meum*, &c?

If no such power or command was given to the Apostles, much less

less sure to the *Roman* Priests. But I wonder not at their boldness and presumption, seeing they understand not the words of the Lord, *which are Spirit and Life*, and not carnally to be understood, *John* 6. 63. For by Faith in him and his words, and by obedience to them, his Servants are United to him, and made one in him and with him: And are real partakers of the true Paschal Lamb: I mean of the Body and Blood of the Lord, who was Sacrificed for them, to expiate their sins and offences once for all, and so we eat him. But the *Roman* Priests will still eat him Carnally, and offer him up and sacrifice him every day, in their Mass Sacrifice, as they call it.

Our Lord was pleased to call the blessed Bread his *Body*, and the Wine his *Blood*, because he instituted them as a Means of conveighing the Benefits of his Body and Blood to his true Believers, that they might be all United to him and in him, and he in them. And he might as well call the said Bread and Wine *his Body and Blood*, as the Paschal Lamb was called *the Lords Passover*, Exod. 12. Consider it well; the Blood of the Lamb sprinkled on the Door-posts and Lintel of the *Israelites* houses, and the Flesh eaten as God commanded, was a means of preserving them from the destroying Angel. *The Lord would pass over every house where the blood was, and not suffer the Destroyer to come in.* So that which was ordained as a means of the Passeover, is call'd the Passeover; after the same manner are the Bread and Wine in the Sacrament call'd the Lords Body and Blood; *so also Circumcision was call'd the Covenant*, Rom. 4. *though it was but the sign and seal of it*, to assure them thereof. As when a Man conveighs a House or Land to another, he gives him a Writing sign'd and seal'd, and a small part of it in his hand, whereby it is made his as much as if he had given him the possession of the whole; or as when a Man gives himself in Marriage by his words to his Wife, and she gives her self to him, with a promise to be faithful, loving, and obedient to him, they two are thereby made one: So Christ by his Words gives himself to his Spouse the Church, and to every Member thereof, on the same condition of being faithful, Loving and obedient to him. And in the *Revelation* to St. *John* we find, *that the fine Linnen clean and white, with which the Saints are cloathed, is call'd their Righteousness*, *Rev.* 19. though it did but signifie it.

Our Saviours words were Spirit and Life, and he gave himself more effectually by them to his Disciples, than if they had eaten his

flesh

flesh and drank his blood; yet he was pleased to Institute a Sacramental pledge thereof to represent his Body broken and his Blood poured out for them, and this he calls *the blood of his Covenant with them, or of his new Testament*, Mat. 26. *and commanded them thereby to remember his death as often as they did it, till his second coming*, 1 Cor. 11. 26. Wherefore the *Papists* err greatly in saying, that the Bread is transubstantiated *into the Living body* of our Lord, in which the Blood is included, and therefore that the People need not drink the wine also: but the Priests drink the Wine, and they all fall down and worship the Bread, as if by their words they had made a God of it, and then they eat it. *Which made* Averroes *a famous Physician to say, he knew no Religion more barbarous than that which makes their God first, and then eat him.*

And I wish some of the wisest amongst them would consider, that if the Sacramental bread be by the Priests saying the words of consecration transubstantiated, as they say, then would all that receive it receive the Lords body and blood, as well the unworthy as the worthy, which is impossible; for the Lord hath said, *he that eateth my flesh and drinketh my blood dwelleth in me and I in him, and hath Eternal Life*; John 6. but the unworthy or unbelievers and impenitent persons, may eat of the consecrated Bread, and not eat of the Body of the Lord, nor dwell in him, nor have Eternal Life. For St. *Paul* saith, *he that eateth and drinketh the Bread and Wine of the Lords Supper unworthily, eateth and drinketh damnation* or Judgment *to himself, and is guilty of the Body and Blood of the Lord.* Therefore the *Roman* Priests by saying the words of consecration at the Mass, do not transubstantiate the Bread and Wine into the Body and Blood of the Lord; nothing is more evident. Let them therefore henceforward leave their Jangling about what they know not, and commit no more Murders about it.

The power of Transubstantiation is not in their words, but there is a power of Transubstantiation in Nature, when we convert what we eat and drink into Flesh and blood; And the Lord Jesus Christ can do what he pleaseth; but the Scripture doth not say that he transubstantiated the Bread which he gave to his Disciples into his natural Body and Blood (for then he should have had two bodies, one holding the other in the hand) nor that he gave any such power or command to his Disciples to do it, by any words of consecration. *I find indeed it mentions three Bodies of our Lord*, so call'd, viz. *His Natural, his Mystical*, (that is his Church, his Members)

and his Sacramental Body; which was to represent his Natural Body broken and given to his Members; that it might be a *medium* of union betwixt them and him, and a means of uniting them to each other as members of the same Body of which he is the Head. And as he had before told them that *he was the Bread of Life which came down from Heaven to give Life to the world, so at the institution of this* Sacrament *he took Bread and blest it, and call'd it his Body*, which he did because of the Analogie and agreement between it and his Body; for as Bread doth feed, nourish, preserve and strengthen the Body, so our Lord, *the Bread of Life*, doth feed and preserve our Life, Soul and Body, by communicating his vertues to us, and by dying for us: and his Body was made up and consisted of blessed Bread and Food transubstantiated into his flesh and blood; so that he might as well call the Bread which he had blessed (and gave vertue to) his Body; as we may and do call our body Earth, because we are fed and nourished by it. Moreover the Bread and Wine which he gave them, being by the power of Nature and the blessing which Christ gave it, converted into their body and blood, it so became his Body and Blood, as they were his Members.

These are all the Reasons that I can find, why our Lord call'd the blessed Bread his Body. And what he said it was, that he makes it to be to every worthy Receiver. So that they who think it to be no better than common bread after the consecration of it to the use for which Christ ordained it, are in a great Error: And so are those also who think it was ordained only for a remembrance of his death. That was indeed one reason of it; but the greatest was to make them partakers of the Benefits of his Body and Blood thereby, and to unite them in one Body and in one Love, as they were partakers of that one Bread, that Christ might live in them and they in him, as St. *Paul* hath also written, 1 *Cor.* 10. 16, 17. & 12. 12, 13.

It is therefore grievous to consider, that this Sacrament which was ordained for a means of union and Communion between all Believers in Jesus Christ, should be made the cause of division, enmity, and Murder, as it hath often been through the Malice of the Devil, and the Papists blind zeal, ignorance, fury, and envy. If those that profess Christianity, were Christians indeed, God would make known to them the truth of this Mystery; and all things else necessary to Salvation; but *Papists are obstinate Hereticks for the most part*,

part, and will not be reformed without Miracles and Judgments; Let them therefore look to it, for I believe the time is at hand.

I would fain ask some of the wisest of them, whether any Article of Faith necessary to Salvation, and all things fit and necessary to be done, and pray'd for in order thereunto, be not taught us in the New Testament of our Lord Jesus Christ? and whether we ought to believe or receive any other Doctrine as necessary to Salvation, or conducing thereto, than what is there taught us to be so? If not, away then with those new and strange ways of Salvation which are not there taught, but invented by Men, or by the Craft and Malice of the Devil.

But as our Saviour told the Jews, that they had made the Commands of God of no effect by their Traditions; so may it be said of the Church of *Rome* at present; and it hath been so ever since they forsook Christs Counsel to prosecute their own Ambitious designs, sinful Lusts, and covetousness of Earthly things; Dominion over their Brethren, *&c.* whereby it came to pass that as they forsook God, and would not obey his will, but grieved his Spirit by their sins and Inventions; so he left them to follow their own devices, and evil Imaginations. Then came the subtil Enemy with his Stratagems, Delusions, and false Miracles, to ensnare and deceive as many as he could: but still Christ hath had some who have been faithful to him, and reproved their evil deeds, and Idolatries, or Image-worship, and selling of Pardons of sin for money, Simony, Bribery, Pride, Covetousness, new Articles of Faith, and new waies of Salvation, which were never taught by Christ, or his Apostles. So that they are without excuse, especially those amongst them who have read the holy Scriptures, and might have by them known the Truth, but have not done it.

But the Church of *Rome* hath taken away the Key of Knowledg, the holy Scripture, from the People, that they may not discover their Errors, and forsake them; so that what our Saviour said of the *Scribes* and *Pharisees*, may be also said of the Popes and Cardinals, Jesuits, and other Doctors of that Church: *That they shut up the Kingdom of Heaven against Men, they will not go in themselves* (by Repentance and amendment of their Errors, and evil Lives) *nor suffer those that would enter to go in.* Wo therefore to those blind Guides who will not be reformed; and call all Hereticks that forsake their Errors and Heresies! But the Truth and Light of the Gospel of Jesus Christ shall discover and confound them. Wo to

you that devour Widows houses, and for a pretence of holiness make many Prayers which Christ never taught, nor promised to accept! Wo also to you who forbid Marriage to the Clergy, and permit them to have Concubines or Whores rather! *Wo to you who compass Sea and Land to make proselytes, and when they are made, they make them twofold more Children of Hell than themselves!* (*England* hath had the sad experience of this.)

And 'tis pity that any should be deceived by that Churches having been once a true Church. They should consider how the *Jews* of old, both at *Jerusalem*, and *Samaria*, in *Dan*, and *Beer-sheba*, became *Idolaters*. And till the Book of the Law was found and read to *Josiah*, the Idols which were set up in the Temple by *Manasses* and *Amon* were not destroyed. And in *Eliah*'s time, the ten Tribes of *Israel* were so generally infected with Idolatry, that he thought there were none free. Yet there were 7000 dispersed amongst them that had not bowed the Knee to *Baal*. So 'tis possible there may be yet as many or more amongst the Papists that have not worshipt their Images. But that Church is nevertheless generally infected with Idolatry, and many other vices: who can then blame those that forsake her, and reform according to the Rules of the true Christian Religion? Indeed all Christians ought to do so: and I heartly wish they would. They should also consider how many other famous Christian Churches, as that at *Antioch*, and those *seven Churches* in the *Revelation*, have fallen. And therefore the Church of *Romes* fall is the less to be admired, for that it was also foretold by St. *Paul*, writing to them, *chap.* 11. 21, 22. *Come out of her therefore all ye that desire Salvation, that ye partake not of her sins, and of her plagues*, Revel. 18. 4.

A LAMENTATION *for all Degenerate Christians.*

AH! where is now thy Beauty and Excellency, O Degenerate *Christendom?* How art thou become like a Harlot! delighting in the Lusts of the flesh, and in the vanities and sins of the World!

2. Thy primitive Chastity and Sanctity, Humility, Meekness, Patience,

Patience, Peacefulness, Wisdom, Justice, Mercy, Temperance, Sobriety, Christian-fortitude, Fidelity, and Charity, are for the most part gone!

3. And *Thou who wast the glory of the World, art now become the reproach of Jews, Turks, Heathens!*

4. Thy Chieftains and Rulers who sometimes were, and ought still to be, Patterns of Vertue and Piety, and Nursing Fathers of the true Christian Religion; are now too much in Love with the world, and their own pleasures!

5. So that Gods Laws, and Christs Rules are broken; and Wars and wickedness are come upon *Christendom*, instead of peace and holiness!

6. And what will the end be but *Ruin and Destruction?* If we do not speedily Repent and Amend.

7. Behold thy present state, *O Christendom*; and consider how thou hast degenerated from the Holy life, and wise behaviour of thy Founders! That so few *Christians indeed* are now to be found!

8. And *what an evil spirit now bears Rule in thee!* That instead of that *Christian charity and True love*, which ought to be amongst all Christians; as the *Mark*, whereby we should be known to belong to our Lord Jesus Christ, as he hath taught us:

9. Behold now Pride and Covetousness, Ambition, Envy, Hatred, Malice, Murders, Treasons, Rebellions, and all manner of evil and uncharitableness; Idleness, Wantonness, Gluttony and Drunkenness, Whoredom, Fornication and Adultery, yea and Idolatry too, giving Religious Worship to wood and stone Crosses and Images! *&c.* Cursing, Swearing, Lying, Blaspheming, and taking Gods Sacred Name in vain, (*which should never be spoken but with Reverence*;)

10. Defrauding, Stealing, Robbing, plundering, burning, and destroying Villages, Towns, Cities, and Inhabitants; their Brethren and of the same Religion!

11. *Thus are they become worse than the Devils are to each other:* For they are not divided against themselves as men are, to contend and fight, ruin and destroy one the other. For if they should, Sathans Kingdom could not stand.

12. Ah, how Lamentable and wonderfull it is then! That Devils in Hell should agree better than Men on Earth! yea, than many of those who profess Christianity too!

13. Therefore have the Devils power over those wicked men; and when they come to Hell, torment them continually; giving them

them no rest nor peace there, who would not seek it here, nor have Christ to be their Ruler, nor yield obedience unto his Laws.

14. Their great folly and madness will then appear, and be continually before them, as a worm in their Conscience which never dies!

15. Then *Repentance* (which *here* might have been usefull and available) will come too late there, where will be weeping and wailing and gnashing of teeth, and pain and grief without ease or end.

16. What will it then avail, to have had the pleasures of sin for a Season? When the remembrance of those sins, and the loss of Heaven for them, will grieve the soul for ever and ever!

17. O that men would be wise! and think of these things while they have time; now, while their Tryal lasteth: And seek Gods favour, while it may be found, through Jesus Christ our Lord.

18. Would it not grieve us exceedingly, to see our Children so evil-natured, Covetous and Cruel, to fight and kill one another, about their food, or less necessary things? when we allow them enough for all; and more than enough, if they would take our Counsel, and obey our Command, to live in love and Peace together?

19. And are we not all Brethren, descended from one Father *Noah*? from whom, even to us, the Generations exceed not a hundred and twenty, accounting three in every hundred years.

20. And *Noah* was the tenth from *Adam*, who was the Son of God, the Father of us all. Who allows us Food and Raiment, and Riches enough for all, and more too, even a Kingdom of Glory and Happiness for ever, after a short Tryal;

21. If we take his Counsel and obey his Commands, which are all for our good: *viz.* To live in Peace and Love together; like good Children; helping one another in this world, and in the way to Heaven, the best we can;

22. And not to be Greedy or Covetous of Earthly things; lest they become a snare to us, and do us harm using them in excess, by spending them upon our lusts; or by hoording them up, and so deprive others who need them, of the use and benefit of them.

23. For this would be a breach of that true love which God hath commanded us, *viz.* to love one another as our selves.

24. How much then, and how exceedingly grieved is he, to see the unnaturalness and wickedness of most of the Sons of *Adam*; who instead of loving and helping one another like kind Brethren; fight and kill one another, about Religion, and about those perishing things, striving who shall have most?

25. And

25. And so they are become Enemies and Devils, or doers of evil, to each other! And the most Savage and Cruel Beasts, yea Serpents and Toads, agree with those of their own kind better than some men do!

26. O that the consideration of these things might move us all to Repentance and Amendment, that we might love one another as we ought, and be all Happy!

27. They that grieve and wrong their Brethren or Sisters, and refuse to do their Duties, do themselves the greatest Injury, and draw down the Vengeance of an offended God upon their own heads.

28. And they that get most or any of the world, or its Riches, in an Unjust way; get a Curse with it and a Snare, to their own Ruin and Destruction at last; if they do not heartily and timely Repent and Amend.

29. Moreover, Our Saviour hath said, *It is a very difficult thing for a Rich man to be saved: Yea, a Miracle*, Mat. 19. Because, they that are rich fall into divers Temptations and snares.

30. They are most commonly Proud and high-minded, eat and drink in Excess, and wax wanton, being at full, and their affections are set on those things, so that they commonly forget God and their Duty to their Poor Neighbours and Brethren; who are of no esteem with them, but seem vile in their eyes: And so the low Estate of the Poor is despised by them.

31. And if there are any who exceed them in Riches or Honuor, they too often envy them. And many times Animosities, Contentions and Quarels arise between the Great ones, and Rich men of the world, about their Riches and Honour, and sins too; to their destruction at last.

32. Thus they that are High and rich in the world, are in many and great dangers, and troubles, fears and snares. And if they trust in their Riches, or set their affection on them, and employ them not as they ought, to the use of the poor, as well as for themselves and their families, they are in danger of eternal Misery.

33. *Our Saviour hath also said, That the Cares of this World, and the deceitfulness of Riches choak the word of life, and maketh him that heareth it unfruitfull*, Matth. 13.

34. And St. *Paul* hath said, *The love of money is the root of all evil. And they that will be rich fall into Temptation, and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and perdition*, 1 Tim. 6. *He therefore chargeth them who are rich in this world,*

world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, and be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal life, 1 Tim. 6.

35. And again, *not many wise men after the flesh, not many Mighty, not many Noble; but the Poor, base or low, and despised of the world, Rich in faith, hath God chosen, to be Heirs of the Kingdom of Heaven.* 1 Cor. 1, *&c.* James 2. 5.

36. And, *the Lord resisteth the proud, but giveth Grace to the humble, and exalteth the meek at last. He beholdeth the sufferings and Afflictions of the Poor, and will relieve the oppressed who cry unto him.*

37. Be wise therefore now, O ye Rich, at least as many as profess Christianity: Take Christs Counsel, and give largely to the Poor: That they may bless you, and pray for you, that you may become Christians indeed: And so escape the Wrath to come, and those heavy Judgments which are like to fall spedily on the wicked and Ungodly, who set their affection on the things of this world, and neglect their eternal happiness!

38. *O that Christendom would Repent and Amend! That God might divert his heavy Judgments from us, and not give us up to our own Lusts, to ruin and destroy one another!*

39. O that Men would be wise, and love Eternal Life better, and the things of this world less! Then might we hope to see good days on Earth, and not till then.

40. *What will it profit a Man to gain the world, and to lose his soul for it?*

41. Suppose you had a great house full of Gold, and that you were to enjoy it all your Life time, and to leave the rest to your Children: (Which is more than any man hath assurance of) Yet all it could afford you, is but Food and Rayment, Physick when you are sick, and some vain Honours and Pleasures for a short time, more than if you had it not.

42. And 'tis but seldom, if ever, that any man of this world is free from all Crosses, Fears, Troubles and afflictions, to allay his Joys. But very often pain and sickness follow Pleasures; and Death at last summons you to leave all, and to give an Accompt how you have spent your time and your talents; and if you have mispent them, your shame and punishment will certainly follow; answerable to your faults.

43. And

43. And if you have taken much Pains and care to gain an Estate for your Children, to the neglect of providing for your souls welfare; when Death approacheth, what comfort can you have in leaving them Rich, and your self to be eternally poor and miserable?

44. What reward or thanks will they give you for all your Labours? If they follow your steps, and make it their business to grow Rich in the World; or spend what you leave them upon their Lusts and follies, like Ranters or Atheists, they will Curse you for your Pains.

45. Or if they are sensible of your loss and misery; they can but lament, and blame you for your great folly and madness!

46. We hear many complain of the badness of Trade, that they cannot profit, or grow Rich in the world: But few complain or consider how little they profit Heaven-ward, and how Poor and miserable their souls are! *The One thing necessary is by most neglected; and many needless things are most carefully sought and labour'd for!*

47. The Christian Life and Rules are forsaken; and Opinions are embraced instead of the True Religion; which consists in Love, and obedience to the will of God reveal'd in his Word: Which our Lord and Saviour hath most wisely comprehended in this, *To love God above all, and our Neighbours as our selves.* So that *Love* is the sum of all.

48. This would make Wars and Rapines, Covetousness of earthly things, Pride, Envy, Hatred, Wrath, Malice, Treason, Murder, evil doing, and all uncharitableness, to cease. The Poor would be well fed and cloath'd: the Ignorant would be well instructed: And those differing Opinions, which have caused so much strife and mischief amongst us, would cease; and we should have a beginning of Heaven upon Earth, and the Lord would delight to do us Good.

49. *God is yet pleas'd to look down from Heaven upon the children of Men, to see if there be any that will take his Counsel: that they may be saved from the Wrath which is near, and from that which is Eternal.*

50. Whosoever therefore desires to be happy, hasten to him, and forsake all that hinders, without delay, and seek his favour, for his dear Son's sake, whom he sent into the world *to be the Saviour of all that Believe in him:* And pray heartily for his Holy Spirit, to Regenerate, Cleanse and Purifie you from all sin, and uncleanness of Heart and Spirit, that you may be sanctified and prepared for union with his Son Jesus Christ our Lord.

51. And he will then live with you, and make you partakers of his Grace, Vertue and Holiness, of his Body and Blood, of his Victory and Triumph over sin and Sathan, the World and the Flesh, Death and Hell; and of his Glory at last, even to Eternity.

52. *There is a necessity of Regeneration, before we can enter into the King-*

dom of God; as our Saviour hath said, *Joh.* 3. And, *he who is not willing to deny himself and all things which hinder his enjoyment of Jesus Christ, is not worthy of him.*

53. And they that do forsake their sinful Lusts, the vain Pomp and Glory of the world, their Earthly Riches and Honours, or any thing else, for Christs sake, and for their own happiness in the Kingdom of God; they shall have a Hundred fold more, or better in this world, (if God sees it good to prolong their life here:) And in the world to come Life Eternal. *Matth.* 10. 37. and 16. 24. and 19. 29. *Mark* 10. 29. *Luke* 18. 29.

54. Where is now the Christians faith in the Promises of our Lord Jesus Christ? Are not most of the Professors of Christian Religion, as well as the *Jews*, *Turks*, and *Heathens*, the Servants of sin and vanity, of sinfull Lusts and Pleasures, of vain persons and Honours, of Gold and Silver, Jewels and Apparell, and other things of the Earth? And so are become the Worlds Slaves, and the Devils Captives!

55. And only those who take Christs counsel are free, *and enjoy the glorious Liberty of the Children of God.* Their will is also made free, and delights in doing good, as their Lord and Master doth: For his will is theirs, and he lives in them, and they in him. So they have a continual Feast of good things, if they stray not from the Rules of Happiness.

56. They are full of Joy and gladness, and the favour of God is with them, and gives them what is best for them. They are thus Richer and Happier, than all the Kingdoms of the World could make them.

57. We have a true Proverb, which saith, *A good Conscience is a continual Feast.* But the Fools of the world will not believe it.

58. For, if you observe how carefull and diligent, most Tradesmen and Shop-keepers are, to gain the things of the world; and how angry they are if their Servants are not so carefull and laborious as they would have them to be: and how sad and grieved they are if they lose any thing, or thrive not as they desire; and how little Conscience too many have of lying or deceiving for their profit: Then you may perceive how much they prefer the Earthly Riches, before that continual Feast or the Heavenly Riches.

59. And how blind and foolish they are, to seek and swallow greedily their own destruction! For sin is a most deadly Poyson, worse than any other; because it destroys the Soul and Spirit with the Body.

60. Yet, if you ask those persons whether they believe the Holy Scripture, they will readily say they do. (And perhaps some of them, are of the number of those who think themselves, or would be thought, better Christians than those who are not of their company:) Never thinking of this seriously and considerately as they ought, Viz. *If any one love the World, the love of God is not in him:* And, *that the love of money is the Root of all evil.*

And

And the coveting it is Idolatry. And, *that the cares of this world, and the deceitfulness of Riches choaks the Heavenly seed, and makes it unfruitful.*

61. But if they did believe the Scripture, and love God better than the world; They would then endeavour more carefully to please God, and to gain the everlasting Riches, than to gain the Riches of the World. And would be sad and grieved when they have neglected any opportunity of thriving in the way to Heaven: And troubled when any thing hinders them. And angry with their nearest Relations and Servants when they break any of Gods commands, or walk not in the way to Happiness.

62. They then know that the favour of God is far better, and without comparison more highly worth labouring for, than all Earthly Riches, or whatsoever the world can afford. And that the Joy of a Soul whose Spirit is in Divine Meditation, and in Gods favour, or in communion with his Spirit; is far more excellent and transcending all the Joys of Earthly or Carnally minded persons.

63. How great then is the Madness and folly of those Souls, who sell their temporal and eternal happiness for those Trifles of the World! And how many *Judas*'s are there amongst Christians, who sell their Lord and Master for money, and their Saviours favour for less than *Judas* did, and pierce him for a Penny. That is, when they tell a lye, or commit a sin, for so small a matter! Yet too many do it for less!

64. But how Lamentable is the State and condition of those Great Men of the World; who are so mad, as to make Wars and to kill Thousands of their Brethren (and perhaps send their Souls to Hell too) about those vain Things. When yet one Soul is more worth than all those Trifles.

65. What a sad Accompt of their Subjects and others, who lost their Lives by those unchristian Wars, will they be able to give at the day of Judgment? For all Wars, which are contrary to the Rules of Christianity, are to us unlawful.

66. And every Ruler and Governour must give an Accompt to God of his Actions and Government. For they are Gods ministers and Stewards, to whom he hath committed a great charge. And as their Charge is great, above others, so shall their Reward and Glory be, if they Act and Rule according to Gods will reveal'd by his Word.

67. We may also take notice that God gives particular Gifts and Favours to Kings, that they may Rule well; if they endeavour it, by asking wisdom of God, and his Spirit to assist them: Then would the Lord delight in them, and make them wise and Happy indeed.

68. For, *a wise and good Father delights in a wise and good Son, and in none but such Children.* But if they Act contrary to his revealed will, their punishment will be the Greater.

69. So it is likewise with the Governours of the Church, and all that have the Charge of Souls. Also with Parents and Masters: For every one must give an Accompt to God of the Charge committed to him, and shall receive according to what he hath done.

70. *Then the Wild Atheists and mad fools of the world, will know and feel to their Eternal Terror, that there is a God to punish their Crimes, and that Hell is a reality!*

71. Then those Gallants of Men and Women, and Ladies of Pleasure, who made it their business to dress, and deck, and feed their Bodies, for the Lusts of the flesh, the Lusts of the Eyes, and the Pride of Life; will find to their shame and Sorrow, their deeds and desires manifested, *and that the Devils made use of them for Baits to catch other Fools with!*

72. O that they would think of this now while they have time, and might prevent their Eternal misery! Why do they not consider what the Word and Spirit of God saith concerning them by his faithful Servants? 1 *John* 2. 15, 16. 1 *Pet.* 3. *James* 4. 4. And, *she that lives in Pleasure is dead while she liveth*, 1 Tim. 5. 6.

73. And, O that Christian Princes would cease their Wars one against another, and live in Peace and love, and become Christians indeed, that their Subjects might imitate them!

74. Why do they not consider whose Servants they are, and what evil Spirit drives them, when they make it their business to take or destroy one the others Lands and Goods; and to kill or captivate all that oppose them?

75. O how sad are the thoughts of these horrid things! That ever Christians should act like Pagans, and become such Enemies to each other! *Who ought to love as dear and loving Brethren. And to forgive one another, as we desire God to forgive us. To pray each for other; and one to help the other in the way to Heaven: To be good and kind to the Unthankful, and to the evil: And not to be overcome of evil, but to overcome evil with Good: And to follow Peace with all men, and Holiness, without which none shall see the Lord.* These are the Precepts of our Lord and Master, which if followed as they ought, would make all Christians happy.

76. And many *Jews*, *Turks* and *Heathen*, seeing our Christian conversation to excell theirs, would (no doubt) become Christians too. Who have long been kept off, by the evil Lives of false Christians, not answering their profession: And by the Idolatrous worship of some of them, and other foolish Inventions of men, fall'n from the true Christian Religion: who yet think themselves wise, and the best Christians; And would destroy all those who forsake, and reform, resist and discover their delusions, and endeavour to bring them out of them!

77. *Would any, but a Mad man or Fool, give that worship to a Cross of Wood,*

whic

which is due to God only? And of which our God is so Jealous, that he hath expressly forbidden it to be given to any thing beside himself? And is it not to be void of Reason, to think, that because our Lord suffer'd death thereon, and that his Body toucht it: Therefore it may be worshipt and Adored with the Adoration of *Latria*, that is, as God or Christ is worshipt and adored? Yet this is the Doctrine of the Romanists: And therefore they say to it; *All hail, O Cross, our only hope*, &c. *Increase Righteousness to the Godly, and pardon the guilty!* Is not this like the foolish Idolatry of the Heathen, who worshipt Wood and Stones? And as great an Infatuation, as the *Jews* Idolizing the Brazen Serpent, or worshipping the Golden Calf?

See Tho. Aquinas, *and a* Sorbon *Doctor* Gamachaus *on* Aquinas *his Sums*, & Officium Sanctæ Crucis, in Hymno.

78. And are there not too many Worshippers of Gold and Silver now, who still Idolize it, and serve it, and spend their time and strength in gaining it, more than for the favour of God? And others who worship the Creatures, and pray to them and trust in them more than in God?

79. And some of them Sathan hath deluded by his appearing like a Saint or Angel, and telling them how acceptable their worship and Adoration was; and that they should continue it with some evil Additions of his own, whereby their too credulous spirits might be deceived, and destroyed, by hoping for Salvation out of Gods way, and by attributing that to the Creature which is due only to God and our Saviour; and by worshipping the Creature more than God, and with the Worship and Adoration due only to God and to our Saviour.

80. What Lamentation is sufficient for these things! especially considering the little hope there is of reclaiming those who are so wedded to their false opinions and Errors, that they will rather dye in the maintenance of them, than [illegible] to the Truth! Yea, some are so mad, and foolishly blind, as to think they do God good service, in killing their Brethren, that oppose their Errours, and endeavour to undeceive them! Wherefore now also, the Wrath of God is gone forth against those false Christians, to let them kill and destroy one another, as the *Israelites* did of old. And I pray God that better Christians may come up in their stead.

How is all *Christendom* (almost) involved in Wars and wickedness at this time! And what can the end be, but destruction? If we do not all hasten to turn to God by Repentance and Amendment of our evil wayes; Ceasing from all sinfull Contention, and strive only to become Christians indeed: Fighting every one against our own sinfull Lusts, and evil Inclinations; Pride of Heart or Spirit, Vanity of Apparel, Gluttony and Drunkenness; whereby that which should feed the Poor and cloath the Naked, (according to the will and command of God) is spent and misimployed in Sin and Vanity,

accord-

according to the will of the Devil! *and whose will we do, his Servants we are.*

Yet too many there are who delight in the Devil's wayes; and think there is more pleasure in sin, than in the way to Heaven! But they may know the contrary, and that the worst or hardest way to Heaven, is better than the best or easiest way to Hell: And that the most unpleasant part of the way which our Lord and Saviour hath taught us, affords far more pleasure, and true and lasting Joy, than the Devils way, or the pleasures of sin can afford. And I doubt not but they would find it true, if they would try it, as they have done the way of sin; and pursue it with that Vigour and Constancy; especially if they have a Guide, (or pray to God for one) that they may go on the more chearfully and knowingly: And as they have had Companions in the way of sin; they may have better in the way of Holiness. And if they continue in this way, they shall find a hundred fold more pleasure in it, than they had in all the sin they forsook for it; or than any sin could afford; beside the honour and Profit of Godliness, and a Kingdom of Glory at last. But all those who will not believe, nor try the truth of it, shall perish in their sins; and feel the wrath of that God whose Laws they would not obey.

Beware therefore all ye disobedient sinners, wanton Gallants, Ranters, mad Fools, and Atheists, for the wrath of God is coming upon you; and especially upon those sinners amongst the Christians, who knew his Will, or might have known it, and did it not! Wherefore now it concerns us all to humble our selves before God; to watch, and fast, and pray mightily to him; and to turn every one of us from our evil wayes; that God may have Mercy upon us; and turn away from us those Judgments which are coming apace upon *Christendom*. And as God hath put it into my Heart to warn you of it; So I beseech him to bless and prosper it, as he did *Jonas* his warning to the *Ninevites*; that there may be a General Humiliation, Repentance and Amendment; and that there may be as few Vessels of wrath as 'tis possible.

And seeing it hath pleased God to give peace to us who dwell in the Dominions of the King of *England*; through the Endeavours of our Gracious Soveraign; in a time when all the rest of *Christendom* (well nigh) is involved in unchristian Wars; we ought to return hearty thanks and Praise, Love, Honour, and Obedience to God and to our King; for whom God hath done great things; and will yet do greater, if they be not hindred. Wherefore, we ought all to pray earnestly that God would bless, sanctifie and preserve our Gracious and Merciful King from all evil; that he may still be an eminent Instrument of doing much good, and an Example of Holiness, Wisdom and Goodness to all other Kings, Princes and Governours; and

and that all his Subjects may be induced by our Lord Jesus his most excellent Doctrine and Example, to become Christians indeed; and to live in continual obedience to God and our King; and in true love and Peace with each other. If we would every one do our part, this great happiness might be obtained. And who knows but the *Jews*, *Turks*, and *Heathen*, may be converted by us, seeing the true Christian Life amongst us?

And that all this may be, let's not despair,
Sith this and more may be obtain'd by Prayer.

I have also read that a Star appear'd by day at the birth of our present King, when *his most Christian Father King* Charles *the First*, went to the Cathedrall, to give God thanks for his Nativity: And, *that this Second* Charles *our King shall be greater than* Charles *the Great*. And some other Prophecies there are which seem to speak great things concerning his Majesty, which I forbear to mention; well knowing that his Majesty may be truly happy, and greater than all the Kingdoms of the world can make him, (if he please to endeavour it) through Gods favour to him, which is very great.

We ought also every one in our places to endeavour that the true Christian Religion may flourish amongst us; and that those who have been seduced or deceived, through their own Ignorance, the Malice of Sathan, or the Errors of others, may be reduced and undeceived. But obstinate and perverse Sinners, Heretickes and Seducers, if they will not reform, but continue to sow tares, (like Sathans Agents) after an evident or plain conviction of Error, ought to be punished, and expell'd his Majesties Dominions; if they will not retract and amend. See *Revel.* 2. 14, 15, 20.

O Lord, who knowest how busie the Devil and his Servants are, to deceive and to destroy the Souls of men; and how foolish and blind and Ignorant most of us are; and naturally inclined to Evil, since the fall of our first Parents: Be pleased now at last to open our understandings, that we may be undeceived; and to help us in our Warfare, that there may be as few Captives of Sathan as 'tis possible: That now once more, in the Old Age of the World, the true Christian Religion may flourish; and the old Serpent, and his Angels bound up; that the Children of Adam *may not be any longer deceived by them. But that we may all joyn together like loving Brethren, to help one another in the way to Heaven, where we shall live for ever with thee, united in Love, to the Joy of our Souls, and to thy Praise and Glory*; Amen.

An Exhortation to Happiness, Peace and Love: And a Dehortation from Strife and Wars.

WHat mean you Mortals thus to strive for Earth?
Sith all your Souls are of immortal birth!
Why rather strive you not to enter in
At the strait Gate, where Wisdom doth begin?
What's here below, is Vain and Transitory;
But what's above is permanent in Glory.
What is't you seek for? would you fain be Great,
Wise, Just and Good? God doth to this intreat.
Would you be Kings indeed to Reign for ever?
Haste to that Kingdom, then which fadeth never.
Would you be truly happy, and enjoy
Such pleasures as delight, but never cloy?
Go then to Heaven: for nothing here below,
Can so delight, or such true pleasure show.
The Gates of Heav'n stand ope', and God invites
All men to come and taste of his delights.
And not to taste alone, but still to be
Guests at his Feast, which lasts Eternally.
What need you then, fond Mortals, thus to trouble
Your selves for things which vanish like a Bubble?
Why make you Wars for Earth; Breaking the Bands
Of Peace and Love, which far surpass All Lands?
Did you but know the worth of Peace and Love,
And what true Joy the Angels have above;
And all the Saints in Heaven: You soon would cease
From strife for Earthly things; and seek for Peace.
True Peace and Holiness; without the which,
No man can happy be, nor Wise, nor Rich.

Glory be to God on High: On Earth Peace, and Good will towards Men; Amen.

HALELU-JAH.

Mans Warfare on Earth.

WHiles we enjoy this Earthly Life,
Three Kingdoms Great in us have strife.
Heav'en, Earth, and Hell, All three do crave
Our greatest Love, and us to have.
Hell still sins pleasure doth present,
Tempting us oft to give consent.
Earths Pleasures, Beauties, Honours, Care,
Riches and secrets us insnare.
Heav'n doth Eternall Glory show;
Offers us Wisdom how to know
The Being of the Holy-One;
From whom all good proceeds alone.
Shews us the evilness of sin;
And how its Pain will soon begin.
Shews us Earths perishing Delight,
Which soon (with sorrow) takes its flight.
And how its Beauties fade away,
Like Flesh and Blood, which turn to clay.
Its Honours in the dust must lye;
And at the best are Vanity.
The Cares of Earth distract the Mind;
Deprive of Rest, and make Unkind.
And the True Riches are not found
Upon the Earth, or in the Ground.
Nor Wisdom it is not to know
The Secrets of things here below.
But still to love, and fear the Lord,
And be obedient to his Word,
Is Wisdom great; which doth procure
Such Joys as ever shall endure.
To Heavens drawing then let's yield,
That Christ in us may win the field.

Amen. HALELU-JAH.

An Invitation to Heaven.

COme, Brethren come, to Heav'n let's go,
And leave all Vain things here below.
There we shall such a welcome find,
As will rejoyce our Heart and mind.
The Saints in Glory will rejoyce,
And welcome us with chearfull Voice.
And all the holy Angels will,
Our Ears with Joyfull welcome fill.
And God himself who loves us most,
The Father, Son, and Holy Ghost,
Will welcome us so much, so long,
As cannot be express'd with Tongue.
But Ravish'd with Delight we'l be,
In a perpetual Ecstasie.
And overcome with Joy wee'l sing
The Praises of our Lord and King;
Who dy'd to save us and Redeem
Our souls from Death and discateem:
To bring us to a Place of Mirth,
Where Joy and Gladness have their Birth.
Where Bliss and Glory last for ever,
And such true love as fadeth never.
And where the Saints and Angels sing
Such Songs as make all Heaven to ring.

HALELU-JAH.

Grant us, O God, in Heav'n to have a Place,
Where we for ever may behold thy Face.

Amen.

FINIS.

Mi-mah, Mar-mah, Mar-oum, Three Sermons, shewing, 1. That the Lord of *Rome* is the Great Witness of Decest; and the Discoverers of the late Plot justified. 2. That the Lord of *Rome* is the great Antichrist, and the Beast numbered by 666. in *Rev.* 13. 18. 3. That the utter Destruction of the Lord and City of *Rome*, and whole Roman Church is near at hand, and shall be accomplished in this Generation. By *W. Ramsay*, B.D. Sold by *Benj. Billingsley* at the *Printing-Press* within the *South-west Piazza* of the *Exchange* in *Cornhill*.

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